35: Collingwood--135-136 D-2 (1866) 1867 Formosans
116, 411, 609

"Sundry warlike-looking personages, armed with matchlocks, had turned out to meet the suspicious-looking strangers; but seeing us walking unarmed and amicably among the citizens, they fired their weapons harmlessly in the air for effect. They allowed us to examine their matchlocks, which we were told were manufactured at Amoy; and their ammu-[136]nition, consisting of very coarse powder, with a finer grain for the priming, and bullets—some round, some oblong, some rectangular."

596 Brothers were not bound to each other
593 with the same strength each felt for the father. The degree of cohesion was determined by their social and economic circumstances. When it was necessary to protect the family from an enemy without, brothers were considered as close as one's limbs.[5] If there were differences in occupations and economic interests, a division of the family after the death of the father was inevitable. Then each son formed a nuclear or joint family for himself, and brothers became mere neighbors. But such instances were rare. Many factors bound together the nuclear units, making the typical family grouping extended and inclusive.

596 The social function of the extended family
411 was as a unit for self-protection against possible attack by aborigines, bandits, enemy clans, and criminals. For defense against so many enemies, village and clan members united, but the extended family was the basic defense unit. In well-to-do families there were stores of rifles, spears, and other weapons. Even today, gun loopholes can be found in the outer walls of some old houses.[6]

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5. Yamanaka, loc, cit.
6. Ibid.